249 been wrapped piled up around sides of canvas to form windbreak and barrier against straying fowls. By middle of July, or 10 days after being unwrapped, tobacco considered sufficiently dry; it was gathered up from canvas and it almost filled 50-lb. flour sack.

Next step was to pound tobacco. Early one morning FP took the tobacco, round coiled basketry tray, and small brush, up to SM's rancheria where ES lived, and 2 women prepared to pound tobacco in pit mortar holes on rancheria. Two youths cut some scrub oak and made rude arbor almost completely encircling pit mortar bed, and in this shady workplace FP and ES sat down, as described by Gifford (Gifford, 1932 b, 24), and started to pound tobacco, using for pestles rude boulders 12-15 in. long, 3-4 in. thick, which were at mortar bed. Each woman put double handful of tobacco into hole and pounded with steady up and down motion, pestle being grasped near its top end with both hands and not being lifted more than 12 in. above mortar hole. When tobacco leaves well pulverized powdered tobacco scooped out of mortar with both hands and piled up on basket tray, which was shaken gently from side to side with occasional flip up and down, until coarse and fine particles were separated. Fine portion was put in empty sack, coarser powder returned to mortar hole for additional pounding. What loose tobacco fell around edges of mortar hole brushed back into hole with soaproot brush; later when pounding finished, basketry tray also dusted off with brush. When all tobacco had been pounded into olive-drab-colored powder which was about as fine as snuff, total amount half-filled 50-lb. flour sack. This work took ES and FP 2 hours to accomplish; pounding tobacco not considered by either of them as hard work as pounding acorns, "because tobacco is dry" (ES).

Within next 2-3 days, FP made tobacco into balls and plugs (pa·mil). An infusion of whole fresh tobacco plants, which she gathered near her home, was obtained by boiling the plants in water 1-2 hours, "until the water was black, like coffee" (ES). This infusion was then strained, allowed to cool, and added to powdered tobacco in sufficient quantity to make stiff dough, which was kneaded with hands, and shaped into oval balls 3-4 in. long and little less than 3 in. thick, or into plugs 5 x 5 x 1 in. Plugs made by putting dough into 4-sided, top and bottomless form, similar to those used in making [177] adobe bricks, which rested on flat piece of wood; use of these forms not aboriginal, all tobacco having formerly been made up into balls. Balls and plugs were then set on plank in sunny place to dry for about 10 days; when thoroughly dry tobacco ready to be used. In final form, crop 435 gathered by ES, FP, and LT yielded 10 plugs, 14 balls; ES given as her share 5 balls. Both balls and plugs valued in 1932 at $3 apiece; [438 constituted, both in aboriginal times and to some ex-439] tent today, article of intra- and intertribal trade (Voegelin, 1935 b, 299).

484 statement (Voegelin, 1935 b, 221). Within Tüba-
487 tulabal area trails lay chiefly along ridges.

Marriage statistics for last 80-90 yrs. also
582 give indications of groups with whom there has
648 been intimate contact; 98 marriages recorded of which there were 17 Tübat.-Tübat.; 7 Tübat.-Palagewan; 2 Tübat.-Bankalachi; 7 Tübat.-Owens Valley Paiute (several relatively recent); 6 Tübat.-Koso; 14 Tübat.-Kawaiisu; 12 Tübat.-Yokuts, mainly Tejon Yokuts; 4 Tübat.-Chumash; 1 Tübat.-Yaqui; 18 Tübat.-white (Mexicans, Frenchmen, Americans).

439 From Chumash, Tübatulabal obtained shell
422 money, shell cylinders, steatite, probably, and in later times horses; these exchanged for
437 piñons. They also took advantage of trading trips to Chumash to collect lumps of asphalt from beach and to fish in ocean. Occasionally Chumash made reciprocal visits. In trading, "a sack of piñons was left on the ground; the Ventureños came up, and took as many as they wanted, and laid shell money down in payment" (SM). No bargaining; goods had fixed price (see below). Shell money, certain varieties of acorns obtained from Yokuts (Monilabal), in exchange for piñons.

439 In fall of 1932 SM and MM visited Northfork
484 Mono on trading trip (Voegelin, 1935 b, 239).

Dried meat mentioned most frequently as com-
439 modity traded intratribally, in winter especially;
773 in myth Coyote buys meat with shell money (Voegelin, 1935 b, 199). Yellowhammer bands another trade article within tribe.

436 Currency.- Clamshell disks (tugumba·l) standard currency; disks kept strung on native twine, strings coiled and stored in money jars (see section on Basketry) or, if person had large quantity currency she hid part of it away in skin sacks. Perforated shell cylinders (hobo·apun), which like disks were obtained already made up from Chumash, came in 2 sizes; used chiefly for necklaces, nose plugs, but sometimes kept in money jars, served as currency. Olivella shells,
[825] haliotis shell known, but not used for currency; dentalium unknown to informants.

Smallest unit of measure in clamshell currency was ya·nẓil, double length of index finger or about 8 in. Standard unit (ki·la·hil) measured twice around circumference of palm and fingers, about 45 in.; this also known as hĭštĭh; cf. Yokuts, hista, Chumash stü, for string this length (Kroeber, Handbook, 565).
435 Largest unit (pu·wil) was 16-hĭštĭh string, about 45 ft. In terms American money, ya·nẓil = 1 cent, hĭštĭh = 10 cents, pu·wil = $2. Informants realized 16-hĭštĭh string or pu·wil should have been equated to $1.60. Shell cylinders 3 in. long worth one hĭštĭh; those 5 in. long double.

Woman's sifter worth 8 hĭštĭh ($1); whole deer, yellowhammer quill band pu·wil ($2); horse, 70 yrs. ago, 5 pu·wil ($10). In 1932 10-lb. bag of chia seeds offered to SM for $2, which was "too high" (SM); plugs, balls of tobacco were selling for $3.

T Y 757 278 the sap was chewed for a cold, but it was extremely bitter. The interpreter, S.G., bit off a little piece of tanal in my presence, made an excruciating face, spat it out, and said he "guessed he'd wait till he had a bad cold."

T Y 616 Moiety.--The words Nutuwich and Tokelyuwich greatly puzzled F.M., who said he had never heard about those people "and guessed those tribes were all gone." A description of the moiety as it functions amongst northern and lake Yokuts tribes merely elicited the statement that "people down here didn't act that way."

## CEREMONIES

T Y 796 Snake ritual.--This F.M. has seen at Tule, but it was not made at Sototlo.

Bear Dance.--This was "never done down this way; they had it up toward Kaweah River."

Huhuna Dance.--This was not seen until after F.M. had settled at Tule, where it was introduced by people from the north.

T Y 756 Shamans' Contest.--There were not enough doctors at Sototlo for contests to be held, but these were given later at Tule where Poi'in, the woman shaman, participated.

T Y 796 237 Eagle purchase.--A man who killed an eagle would go from house to house, and at each he would be given a bit of money. Then he went to the chief who gave him a larger sum of money and received the carcass. Then the chief called the people together. After removing the skin and shinbones, they buried the carcass with some ceremony; money was always placed with it. An old man would get up and make a speech.[133] There was a tabu on meat for three days after the ceremony.

T Y [435] Eagle down, thus obtained by the chief, was sold by him. The old price was one [double ?] string of disc beads the length of one's arm; later $2.00 per leg was charged. The down was scattered when any act of importance was undertaken. When praying, no matter to whom the prayer was addressed, or when traveling, one sprinkled down on a hilltop or in a gap between two hills. The sanctity of eagle down was evinced by its peculiar ability to "stick anywhere on anything"; it sticks to the fingers, and when cast on the ground it does not blow away.

### Jimsonweed Ritual

J 276 796 [757] Jimsonweed (ta'nai) was taken about February; the rite was held every two or three years. Only men took jimsonweed; indulgence was not compulsory; it was taken only once ceremonially, but might be used frequently for medicinal purposes.

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[133] F.M. could not remember what this was about, and said he "couldn't tell it anyway because my language is too short."